

The Kingdom of Heaven in the 21st Century

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This presentation was given in the chat room of the Urantia Association of Brazil on April 20th, 2014, Easter Sunday

Introduction

*...we must recover
and spread the
religion of Jesus,
so many centuries
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religion about
Jesus.*

THE SUBJECT OF THIS PRESENTATION came to me when thinking about the day it was scheduled: Easter Sunday. On Sunday April 9th 30 AD, a bit more than 1,984 years ago, Jesus kept his promise and resurrected on the third day. This fact was magnified by his apostles and was one of the first stones where the Christian church was built. They believed (wrongly) that Jesus resurrected among the dead because of his power as a Son of God, when actually all of us are going to resurrect, either on the third day or at the ending of a dispensation. Jesus just went through the same process all mortal beings will do sooner or later, only that his morontia body was made visible so their old companions were able to see him and talk to him in Jesus' morontia appearances.

In spite of the terrible fact of his death on the cross, Jesus' resurrection gives an optimistic message, a message of hope. All these centuries an excessive importance has been given to Jesus' calvary and subsequent death. And, even though Jesus gave a supernal example on how to act before such a terrible situation and such an ignominious death, I prefer to focus on the positive message the fact of Jesus' resurrection gives to us.



Heavenly embrace, illustration

I also think that, along with the message of hope in a future life given to us by his resurrection, we must recover and spread the religion of Jesus, so many centuries displaced by the religion about Jesus. And, in order to talk about the religion of Jesus, I believe we should deepen in a key concept of the message that Jesus came to give to us: **the kingdom of heaven.** ▶

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Greetings fellow *Journal* readers,

IN OUR FIRST ISSUE FOR 2015 there are two excellent and provocative articles guaranteed to make you think. Each one nicely timed to help shed a little light and put into perspective who we are, and where we are—spiritually and physically. In these tumultuous and trying times of 2015 (AD or CE whatever your preference) the age of instant information, it is almost euphoric to get a snapshot of both. Cautionary note here, they will both require a good bit of your time and intellect and may result in a new point of reference...

Our first article **The Kingdom of Heaven in the 21st Century**, by Olga Lopez was presented in the chat room of the Urantia Association of Brazil on Easter Sunday last year. As important as it was then, it seems more important now that we rediscover where the Kingdom of Heaven has gone. Olga skillfully leads us through “*the origin, history, and destiny of this concept. That is, what the origin of the concept of kingdom was, how it evolved during Jesus’ public life and the later Christianity, and what the future of its realization might be, under the light of The Urantia Book teachings.*” One thing however has not lost its meaning through time or the mores of questionably progressing civilization, and that is the definition given by Jesus himself “*The Master made it clear that the kingdom of heaven must begin with, and be centered in, the dual concept of the truth of the fatherhood of God and the correlated fact of the brotherhood of man...*” [Paper 170:2.1, page 1859:11] What has been lost is the understanding of the brotherhood of man

and Olga helps us map our way back to this knowledge—by reminding us... we all have the keys to enter the kingdom; “*The unconditional faith of a little child who accepts to do the Father’s will with no conditions, no “buts,” no prejudices, no questions, resting assured that, if we give ourselves to the Father, then we are in the best hands. “And, what is the act of God accepting our faith as the price of admission in the kingdom? It’s forgiveness.*” And as for the return of Jesus, when we ALL ask him—he will return...

Our next essay by Israel Dix **Urantia, 606 of Satania**, is a well stated and dazzling endeavor at numbering the stars. Buckle up, and let Israel be your tour guide as you are about to take “*a journey over some steep, rocky terrain, number-crunching math, and, out of necessity I’m afraid, plenty of interesting quotes. Lots of them. However, there is the added energy boost in knowing that, staying the course, there is at the end of our trek a beautiful picture, a surprisingly organized structure—the Satania System of worlds. So bear with me up this hill we are about to climb.*” Starting with the decimal planet status we enjoy on Urantia his clarification of “606” vs. “610” had me in orbit briefly—but when I realized also that one in ten is different than “*about one in ten*”—it all made sense (☺)... For all you astronomers and mathematicians reading this excellent foray into formulas you will be giddy with the philosophy of it all. For all you other readers you will be dizzy with the philosophy of it all, so either way it is a wonderful and fun roller-coaster of intellectual hints, clues and

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Journal team is currently seeking Assistant Editors, Proofers, and as always, Submissions!

Note: All submissions must follow quotation guidelines when using quotes from *The Urantia Book*; e.g. [Paper 141:4.2, page 1590:5]

discoveries, and at every turn, he makes macros out of micros and micros out of us all... whew! What a spatial outing that was!

Happy and enlightened reading!!

Suzanne Kelly skelly@wtmi.net

The Kingdom of Heaven in the 21st Century cont. from page 1

And, since that:

...The true perspective of any reality problem—human or divine, terrestrial or cosmic—can be had only by the full and unprejudiced study and correlation of three phases of universe reality: origin, history, and destiny.... [Paper 19:1.6, page 215:3]

In my presentation, I'll talk about the origin, history, and destiny of this concept. That is, what the origin of the concept of kingdom was, how it evolved during Jesus' public life and the later Christianity, and what the future of its realization might be, under the light of *The Urantia Book* teachings.

The Kingdom of Heaven

"The kingdom of God is within you" was probably the greatest pronouncement Jesus ever made, next to the declaration that his Father is a living and loving spirit. [Paper 195:10.4, page 2084:4]

The Urantia Book dedicates a whole Paper, Paper 170, to deal with the concept of the kingdom of heaven, based on a sermon that the Master gave in Pella.

Concerning the phrase "kingdom of heaven," the first thing we may ask ourselves is: why a kingdom? Right now, it's difficult to fit a human kingdom in the organization, that we think it's operating "up there."

We should take into account that the best way to present a new teaching is to base it on a previously given concept. Jesus does this very often during his teaching period: for instance, he uses some texts in the Hebrew scriptures as a base to give a superior teaching. Likewise, his teaching had to be adapted to the place he was and to the time he lived. In the Palestine of the 1st century, the idea of kingdom was very easy to understand by everyone, for both kings and emperors were part of the political organization of peoples at that time.

The midwayers revealing this Paper say that Jesus and his apostles taught the kingdom of heaven based on the presentations prophets had been given before, using a dual concept:

1. **A present reality.**
2. **A future hope, when the kingdom would be realized in fullness upon the appearance of the Messiah.** [Paper 170:1.3, page 1858:5]

But furthermore, this concept of the kingdom of heaven had two other ideas given by Jews and Persians:

1. The concept of the Jews of a worldwide and transcendental kingdom of supernal origin and miraculous inauguration.
2. The establishment of a divine kingdom after the end of the world, which was part of the Persian teachings.

We see the kingdom of heaven had an apocalyptic feature to the Jews at that time: after the so called "end of times," a supernal kingdom would be inaugurated, where good would be definitely triumphant over evil. Using these ideas, Jesus built his teaching concerning the kingdom of heaven.

But, what was Jesus' concept on the kingdom? In this paragraph, the fundamental idea behind this concept is clearly shown:

The Master made it clear that the kingdom of heaven must begin with, and be centered in, the dual concept of the truth of the fatherhood of God and the correlated fact of the brotherhood of man... [Paper 170:2.1, page 1859:11]

Considering the time the Master lived in, let's think about the meaning of the statement saying all men are brothers and sons of God, to people like the Jews. They saw themselves as the "chosen people" and lived separately from the rest of peoples, to whom they gave the term "gentiles," who even shared the same territory with them. The implications of this dual concept to the Jews were much more difficult to assume to them than they are to us. They were the sons of God, not the rest of peoples. They would have the hegemony in the world when the Messiah made his appearance. In part, this was the reason why the apostles were unable to grasp the real meaning of Jesus' statements regarding the kingdom.

Taking this concept of earthly kingdom, Jesus wanted to build another superior idea to convey his message. The Master wanted to shift the concept of kingdom of heaven to the ideal to do the Father's will, but he didn't succeed. He also wanted to replace the idea of kingdom, with its associated concepts of king and subjects, by the concept of the heavenly family, a family where the sons and daughters of God, devoted to joyful and volunteer service—not compulsory—lived their lives in supernal and intelligent worship to God.

Following are two paragraphs where the dual nature of the kingdom is very clearly expressed:

"First. The kingdom of God in this world, the supreme desire to do the will of God, the unselfish love of man which yields the good fruits of improved ethical and moral conduct. [Paper 170:2.18, page 1860:13]

"Second. The kingdom of God in heaven, the goal of mortal believers, the estate wherein the love for God is perfected, and wherein the will of God is done more divinely." [Paper 170:2.19, page 1861:1]

That is, the kingdom is, on one hand, something that we have within us as the desire to do the Father's will, something which becomes action to serve our fellows in a selfless and altruistic way. And, on the other hand, the kingdom is our goal, something that we must crave to obtain some day: to do the Father's will in an even more sublime way.

And, what is the key to enter the kingdom, notwithstanding the two aspects of the kingdom we're referring to? The unconditional faith of a little child who accepts to do the Father's will with no conditions, no "buts," no prejudices, no questions, resting assured that, if we give ourselves to the Father, then we are in the best hands.

But Jesus not only mentions faith as an essential thing to enter the kingdom. He also talks about the truth hunger and *"the thirst for righteousness, a change of mind, the acquirement of the motive to be like God and to find God."* [Paper 170:2.22, page 1861:4]

And, what is the act of God accepting our faith as the price of admission in the kingdom? It's forgiveness. In Paper 170,

Concerning the phrase "kingdom of heaven," the first thing we may ask ourselves is: why a kingdom? Right now, it's difficult to fit a human kingdom in the organization, that we think it's operating "up there."

we have the four steps of inner righteousness, which make considerably clear what forgiveness is about and what its spiritual implications are:

1. *God's forgiveness is made actually available and is personally experienced by man just in so far as he forgives his fellows.*
2. *Man will not truly forgive his fellows unless he loves them as himself.*
3. *To thus love your neighbor as yourself is the highest ethics.*
4. *Moral conduct, true righteousness, becomes, then, the natural result of such love.* [Paper 170:3.4–7, page 1862:1–4]

...let's think about the meaning of the statement saying all men are brothers and sons of God, to people like the Jews. They saw themselves as the "chosen people" and lived separately from the rest of peoples, to whom they gave the term "gentiles," who even shared the same territory with them.

Taking into account these four steps, Revelators say the true and inner religion of the kingdom tends to manifest itself in social service. *Jesus taught a living religion that impelled its believers to engage in the doing of loving service.* Even more, they say *Jesus taught religion as a cause and ethics as a result.* [Paper 170:3.8, page 1862:5]

That is, ethics is not a solid foundation for the service to others or for a righteous life. Ethics is a building whose foundation must be our personal religion so it doesn't collapse when hardships of life hit us hard. To obey the law, to act upon fear to be punished or to accept intellectually the brotherhood of man are stimuli with no transcendental value for eternal life.

Jesus taught that *"the religion of the kingdom is a genuine personal experience which no man can contain within himself; that the consciousness of being a member of the family of believers leads inevitably to the practice of the precepts of the family conduct, the service of one's brothers and sisters in the effort to enhance and enlarge the brotherhood."* [Paper 170:3.9, page 1862:6]

So the personal religion that Jesus preached has inevitably a practical repercussion. *The religion of the kingdom is personal, individual; the fruits, the results, are familial, social.* [Paper 170:3.10, page 1862:7] We grow as human beings by immersion in a group; it's in the group where we must render the fruits of the spirit.

When reading Paper 170, we can tell there is no univocal definition or description of the term "kingdom," but rather kaleidoscopic definitions, like facets of the same diamond. And this is combined with the fact that Jesus never gave a precise definition of the kingdom [Paper 170:4.1, page 1862:9] For example, right after this quote, Jesus noted five phases of the kingdom:

1. The personal and inner experience of the believer in communion with God.
2. The enlarging brotherhood of believers, the social aspects of the personal experience.
3. The brotherhood of invisible spiritual beings, the superhuman kingdom of God.
4. The progress towards a new social order, the next age of man.
5. The kingdom in its fullness, the future age of light and life.

And then, we're told about five points which Jesus emphasized, representing the essential features of the gospel of the kingdom:

1. *The pre-eminence of the individual.*
2. *The will as the determining factor in man's experience.*
3. *Spiritual fellowship with God the Father.*
4. *The supreme satisfactions of the loving service of man.*
5. *The transcendency of the spiritual over the material in human personality.* [Paper 170:4.9–13, page 1863:7–11]

Christianity as the custodian of Jesus' message

Based on the fore-mentioned ideas that Jesus tried to convey in his concept of kingdom, the apostles and the early Christians incorporated other elements having little to do with the original message.

As long as Jesus was with them, the apostles considered the kingdom under a double viewpoint:

1. A matter of personal experience of the true believers.
2. Something happened in the future and to look forward to [Paper 170:2.14–15, page 1860:9–10].

Although Jesus never said the establishment of the kingdom was related to his return, the apostles saw Jesus as the Messiah who would return soon from the death to establish the kingdom with power and glory, and they were undoubtedly influenced by the Jewish concept of the Messiah and his supernatural kingdom. It's true that Jesus promised to come back and that he placed a phase of the kingdom in the future, but he never said both things were to happen at the same time. Meanwhile, generations upon generations of Christians have been waiting in vain for the second coming of Christ.

Fifty years after Jesus' death, after the destruction of Jerusalem by Roman armies, the concept of kingdom was transformed, a little by obligation, because the concept of kingdom had provoked the suspicion of Romans, who fostered freedom of cult but were totally against any political power capable of shadowing their hegemony.

For the first centuries of Christianity, when the Greeks were the ones who promoted this religion across the Roman Empire, the idea of kingdom was influenced by the concepts of Greek idealism, which considered the natural as the shadow of the spiritual. The Greeks played a decisive role in the dissemination of Christianity, for they were the ones *who literally forced the Romans subsequently to accept this new religion, as then modified, as a part of Greek culture.* [Paper 195:1.5, page 2071:5]. The combination of the thought of Jewish and Greek people *became the driving power of a new order of human society.* [Paper 195:1.6, page 2071:6]

But the big change happened when the Messiah of the kingdom became the Redeemer of the church, a religious and social organization born from Paul and his successors' activities, mainly reflecting Paul's religious experience.

These were the two main tendencies which modified the concept of kingdom presented by the Master:

1. Jesus was the Messiah, who soon would come back to establish a worldwide realm, more or less material.
2. Paul's doctrine about Jesus as the Redeemer of the church, the new institutional successor of the purely spiritual brotherhood of the kingdom.

Concerning the later church, Revelators tell us that the church as a **social consequence** of the kingdom would have been natural and even desirable. The problem was the church almost fully replaced the kingdom of heaven that Jesus had proclaimed.

Thus, *the kingdom became the concept of an age, the idea of a future visitation, and the ideal of the final redemption of the saints of the Most High.* [Paper 170:5.15, page 1865:5]. With all these ideas, and from his religious experience, *Paul went forth to build up one of the most progressive human societies which has ever existed on Urantia.* [Paper 170:5.16, page 1865:6]

However, and in spite of all its good features, Christianity was not—and is not—the religion of Jesus. Even more, almost immediately it was presented not only as a religion, but also as a new order of human society. *And as such a pretension it quickly precipitated the social-moral clash of the ages.* [Paper 195:0.3, page 2069:3].

Christian leaders made the church evolve in a way that distorted Jesus of Nazareth's message. On one hand, they made compromises with older religious practices, and on the other hand, they adopted a bold attitude towards all the aspects of social life: religious ceremonies, education, art, politics, and so on. This is just what Jesus avoided to do in every way; he never said anything about social norms and political regimes of his time. For example, this is what he said once about sonship and citizenship:

There is nothing incompatible between sonship in the spiritual kingdom and citizenship in the secular or civil government. It is the believer's duty to render to Caesar the things which are Caesar's and to God the things which are God's (...). You shall not render spiritual worship to earthly rulers; neither should you employ the physical forces of earthly governments, whose rulers may sometime become believers, in the work of furthering the mission of the spiritual kingdom. [Paper 178:1.3, page 1929:4]

The Romans, whose religion was part of their state, had no problem with including Christianity as a part of their moral culture, so they contributed to reduce the gap between church and state. Christianity became the official religion of the empire; unfortunately, Christianity was unable to save the Roman Empire from falling, due to moral decline and racial deterioration. Nevertheless, the Roman Empire was beneficial for Christianity because it insured its survival even after the empire collapsed.

A few centuries later, Christianity equated the kingdom of heaven to the church. Outside the church there was no salvation; there was no possibility to experience Jesus or God without having the church as a mediator. But *it becomes apparent that membership in the church does not necessarily mean fellowship in the kingdom; one is spiritual, the other mainly social.* [Paper 170:5.18, page 1866:1]

... In a short time the teaching of this story about Jesus nearly supplanted the preaching of Jesus' gospel of the kingdom. In this way a historical religion displaced that teaching in which Jesus had blended man's highest moral ideas and spiritual ideals with man's most sublime hope for the future—eternal life. And that was the gospel of the kingdom. [Paper 170:5.19, page 1866:2]

In the Middle Age, Christianity emphasized its feature of second-hand religion, and shared the intellectual and spiritual decline of those dark years. This was an age in which Christianity was in “hibernation,” and when the so called “saints” proliferated, who were meant to intercede *in man's behalf before the God's.* [Paper 195:4.2, page 2074:8]

Christianity survived to the “dark ages” and, in the later renaissance, started its disintegration in many Christian churches, adapted to different types of human personality. According to the Revelators, the fact that the gospel of Jesus was so many-sided made his teachings become divided into so many cults and sects. This division of Christianity—persisting today with no signs of change—is the reason why their believers have failed to see that, above all these features of the realm and all Jesus' teachings, there is the divine unity of His life.

Christianity is seriously confronted with the doom embodied in one of its own slogans: “A house divided against itself cannot stand.” The non-Christian world will hardly capitulate to a sect-divided Christendom. The living Jesus is the only hope of a possible unification of Christianity... [Paper 195:10.11, page 2085:3]

However, the Revelators are very clear in pointing out the positive aspects of Christian religion:

The concept of Jesus is still alive in the advanced religions of the world. Paul's Christian church is the socialized and humanized shadow of what Jesus intended the kingdom of heaven to be—and what it most certainly will yet become. Paul and his successors partly transferred the issues of eternal life from the individual to the church. Christ thus became the head of the church rather than the elder brother of each individual believer in the Father's family of the kingdom... [Paper 170:5.17, page 1865:7]

Wisely or unwisely, these early leaders of Christianity deliberately compromised the ideals of Jesus in an effort to save and further many of his ideas. And they were eminently successful. But mistake not! These compromised ideals of the Master are still latent in his gospel, and they will eventually assert their full power upon the world. [Paper 195:0.12, page 2070:8]

[The history of Christianity] *is indicative of inherent vitality and the possession of vast recuperative resources...* [Paper 195:4.4, page 2075:2]

The Fifth Epochal Revelation as an opportunity to recover Jesus' true message

At this point, I would like to make a reflection on the kingdom in our days, two thousand years after the Master left his message on the earth. To that end, I will discuss about the individual aspect of the kingdom—the kingdom within us—and the collective aspect of the kingdom—the kingdom as a community of believers in the religion of Jesus.

The kingdom of heaven within us

It's clear that it's useless to make the kingdom known if it is not something real inside us.

Concerning the later church, Revelators tell us that the church as a social consequence of the kingdom would have been natural and even desirable. The problem was the church almost fully replaced the kingdom of heaven that Jesus had proclaimed.

...in spite of all its good features, Christianity was not—and is not—the religion of Jesus.

... Neither make the fatal mistake, in looking for the age manifestation of the kingdom, of failing to effect its establishment within your own souls. [Paper 170:4.14, page 1863:12]

To come into the kingdom means to put in practice the religion of Jesus. This is why that we—readers of the book, who know what the religion of Jesus is like—have to do an inner work in order to put in practice what pertaining to the community of believers in the Master’s gospel means.

Let’s take a quick look at the main ideas included in the expression “kingdom of heaven,” being focused on this inner work that we all have to do—including myself, of course.

Christianity equated the kingdom of heaven to the church. Outside the church there was no salvation; there was no possibility to experience Jesus or God without having the church as a mediator.

1. *The fatherhood of God and the brotherhood of man*

Jesus talked about this dual concept many times. It’s an easy idea for anyone to understand. There is nothing complex or difficult to comprehend in it, unless other concepts are presented in other places in the book.

Indeed, it’s a simple idea that we have read and heard many times, but... to what extent do we know its implications? There are words, phrases and ideas so many times repeated that they end up losing their meanings, and this is why we need to stop for a moment and consider those meanings from the past. For these apparently innocent ideas—about God being our Father and everyone being our brother or sister—have very uncomfortable implications to us all.

What is the real meaning of this dual concept?

- **All the human beings living on this planet are brothers and sisters.** If everyone on this world lived according this holy principle, there would not be hunger or wars. Seeing each other as brothers or sisters make them equally worthy of respect. There would be no one feeling superior. There would be no inequality among people because of their race or origin. We all would live a life with dignity, all our needs would be met. Who would allow their brothers and sisters to live in poverty? Who would kill their own brother? Who would respond with hate towards his brother?
- **We are children of God, the Universal Father.** This idea has very uncomfortable implications as well, even though it doesn’t seem like it. If a wolf only can be son of a wolf, as children of God we’re all meant to share His divine nature. Actually, we’ve got one of His fragments within us. We have the potential to be perfect as He is perfect, and thus to obey the divine mandate: “Be you perfect, even as I am perfect.” And this is not a mandate for a hypothetical future, but for here and now. It’s here where we must start taking the first steps to be like Him.

We may ask ourselves if we really live this dual concept in our lives. Do we look at everyone as our brother or sister? Because “everyone” includes the one who despises us, the one who has nothing to do with us, and the one who feels indifference towards us. It’s easy to love our children, our biological siblings, our parents, our friends, the ones who love us. The truly difficult thing, the real proof of love is to love the ones that feel nothing for us or that even hate us.

Furthermore, the kind of love that really counts as such is not an ethereal and theoretical love, only fed with beautiful words. The love that counts is the one trying to understand the other person, to see them as someone with a divine spark within, as a travel companion in the long journey to Paradise. **“Love is the desire to do good to others.”** [Paper 56:10.21, page 648:4]

2. *Unconditional faith as a key to enter into the kingdom*

We said earlier that the key to enter into the kingdom is the unconditional faith of the believer who accepts to do the Father’s will with no conditions, with the full assurance that they are in the best hands when handing themselves to the Father.

Do we really understand this statement? Let’s think about a family where parents love their children. Little children don’t care about food, clothes, or shoes. They know their parents will always be there to give them everything they need. They know their parents love them so they fully trust them. This is just the trust Jesus asked us to have in our Father.

But, do we truly trust our heavenly Father? Do we trust with no “buts,” no conditions, and no attempts to correct Him? How many times do we insist on doing our will, on solving our problems the way we want to? How many times do we insist on forcing the natural flow of things, on not listening to our inner voice, on not paying attention to our intuition?

3. *Hunger of truth*

We have to be motivated to be like God, to progress spiritually, to become more than what we are today. This impulse is what makes us “take off” and pursue more transcendental realities. We can’t reach God if we are attached to material reality, to what our five senses perceive. To obey the Father’s mandate to be perfect as He is perfect, we have to look for truth and righteousness and make them part of our lives, and part of us.

4. *Forgiveness*

This is another concept not fully well understood, maybe because we didn’t want to understand it, due to its uncomfortable implications.

Jesus showed a loving father that has forgiven us beforehand, like the father of the prodigal son forgave his wayward son and organized a party to celebrate his return. God has forgiven us, but this forgiveness is no more—and no less—than the forgiveness that we must apply when we forgive our fellows. We will be forgiven in the same measure that we are able to forgive the others. But are we able to forgive? Ever?

I think we should ask ourselves what forgiveness means. It’s said that to forgive means to forget the offense, but I don’t agree with it. We can—and we should—remember the offense, but to forgive is just about turning the page and moving on. Otherwise resentment would be a hindrance to our growth.

5. *Service as a fruit of personal religion*

We saw that the fruits of religion, the service to others, are social. It’s not enough to assimilate Jesus’ message

intellectually. It's fundamental to put it in practice, and this practice is just service. This generic term actually encompasses many possibilities to help the others. Service has many avenues and we don't have to walk on each of them; it's just about giving our best to do good to others. This is just what love is about.

The kingdom of heaven in our world

On the other hand, I believe that we, as committed readers of *The Urantia Book*, have the responsibility to make its life-changing truths known by all the truth seekers.

The celestial beings that look after us, in their wisdom, always have a plan B in case plan A fails. Jesus of Nazareth failed to make all the Hebrews embrace the gospel of the kingdom, but the Greek and Roman peoples did adopt the Christian teachings enthusiastically—where Jesus' message was latent—and then Christianity was spread all over the Roman Empire and, in the centuries to follow, all over the world. Maybe this was not the real message, but it's also true that this is the most progressive religion that has ever appeared on Urantia.

The midwayers in charge of the fourth part of the book say: "...we have often conjectured what would have happened in Rome and in the world if it had been the gospel of the kingdom which had been accepted in the place of Greek Christianity." [Paper 195:3.11, page 2074:6]. Indeed, it would be a great exercise to imagine what would have happened. But history took another turn and, in addition, we have another revelation, which I see as a second chance to bring back the true message of Jesus of Nazareth.

Whenever I read the fourth part of the book, I can't help but think that many things revelators have said, and many of Jesus' words, were really aimed at people from other times. It's not only the fact that Jesus lived his seventh bestowal to serve as a living example before all his creatures in Nebadon. Although revelators don't say that explicitly, it seems to me they are showing the true teachings of Jesus to us so we can rescue them, not only to apply these teachings in our daily life, but also to make them known to the hungry souls of our time.

By teaching that the kingdom is within, by exalting the individual, Jesus struck the deathblow of the old society in that he ushered in the new dispensation of true social righteousness. This new order of society the world has little known because it has refused to practice the principles of the gospel of the kingdom of heaven. And when this kingdom of spiritual pre-eminence does come upon the earth, it will not be manifested in mere improved social and material conditions, but rather in the glories of those enhanced and enriched spiritual values which are characteristic of the approaching age of improved human relations and advancing spiritual attainments. [Paper 170:3.11, page 1862:8]

The fact that Revelators take for granted the kingdom will be a future reality should give hope to us. But it's also true we must work in ourselves and in our immediate setting to make the kingdom happen.

This world has never seriously or sincerely or honestly tried out these dynamic ideas and divine ideals of Jesus' doctrine of the kingdom of heaven. But you should not become discouraged by the apparently slow progress of the kingdom idea on Urantia. Remember that the order of progressive evolution

is subjected to sudden and unexpected periodical changes in both the material and the spiritual worlds. The bestowal of Jesus as an incarnated Son was just such a strange and unexpected event in the spiritual life of the world... [Paper 170:4.14, page 1863:12]

The coming of our Creator Son to fulfill his seventh bestowal was, indeed, one of these sudden changes aimed to the evolution of mankind. His bestowal was the fourth epochal revelation. As we all know, each epochal revelation is a big leap forward in the human evolution at all levels—physical, intellectual, and spiritual. Why would be the fifth revelation less? Would not the fifth revelation foreshadow a—more or less sudden—kind of change?

But doubt not, this same kingdom of heaven which the Master taught exists within the heart of the believer, will yet be proclaimed to this Christian church, even as to all other religions, races, and nations on earth—even to every individual. [Paper 170:5.8, page 1864:8]

We, who are blessed to know the fifth epochal revelation, know what the religion of Jesus is like, the religion the world does not know yet in all their implications. My question is: are we going to keep it to ourselves, or are we going to share it with other truth seekers?

In this respect, I believe that we, as readers of the book, have the big responsibility to share the glad tidings of Jesus' true message. I believe the life and teachings of Jesus were included in the fifth revelation so the world knows who Jesus really was and why he came to this world. You may know that, at first, revelators did not plan to include the fourth part. It was thanks to the midwayers' insistence that the life and teachings of Jesus were incorporated to this revelation. And we never could thank them enough for this valuable contribution!

Among the paragraphs talking about the future of the religion of Jesus, I selected this one, for it makes me think about the evolution of religion in the 21st century, which just began a few years ago.

Sooner or later another and greater John the Baptist is due to arise proclaiming "the kingdom of God is at hand"—meaning a return to the high spiritual concept of Jesus, who proclaimed that the kingdom is the will of his heavenly Father dominant and transcendent in the heart of the believer—and doing all this without in any way referring either to the visible church on earth or to the anticipated second coming of Christ. There must come a revival of the actual teachings of Jesus, such a restatement as will undo the work of his early followers who went about to create a sociophilosophical system of belief regarding the fact of Michael's sojourn on earth. [Paper 170:5.19, page 1866:2]

I've always been intrigued about this "another John the Baptist," and about the fact he is not going to refer either to the Christian church or to the second coming of Christ. This quote makes me think the Christian church of today is not going to play a fundamental role in the restoration of Jesus' message. However, we should not underestimate the role that a united Christian church can play in the dissemination of Jesus' message.

Do we look at everyone as our brother or sister? Because "everyone" includes the one who despises us, the one who has nothing to do with us, and the one who feels indifference towards us.

At these times, the religion of Jesus—the one explained so eloquently and compellingly in the book, the personal and non-transferrable experience with God—faces the challenge to make its way in a non-friendly environment towards religious thinking.

Secularism took root along the 20th century, and its momentum still lasts in our days. And, while it has positive consequences, such as keeping science separated from religion—so science could thrive—it ended up by identifying God with institutionalized religion, and religion with superstition, what made religion was left out of the public and social domain. Many people practice religion only for social events, so they are not really religious.

Secularism rose with the intention to free men from the oppression of institutionalized religion, but it ended up with tying them to a different slavery, this time a political and economical one.

... because the secularistic revolt went too far and lost sight of God and true religion, there also followed the unlooked-for harvest of world wars and international unsettledness. [Paper 195:8.7, page 2081:7]

Anyway, revelators say very clearly that materialism will be eventually defeated by the religion of Jesus:

Religion is now confronted by the challenge of a new age of scientific minds and materialistic tendencies. In this gigantic struggle between the secular and the spiritual, the religion of Jesus will eventually triumph. [Paper 195:4.5, page 2075:3]

...When the materialistic-secular panic is over, the religion of Jesus will not be found bankrupt. The spiritual bank of the kingdom of heaven will be paying out faith, hope, and moral security to all who draw upon it "in His name." [Paper 195:6.1, page 2076:6]

No matter what the apparent conflict between materialism and the teachings of Jesus may be, you can rest assured that, in the ages to come, the teachings of the Master will fully triumph... [Paper 195:6.2, page 2076:7]

In fact, if we have to believe what revelators say, the pendulum of history, which was at the most materialistic side at the beginning of the 20th century, it's been moving to the opposite side since years ago:

At the time of this writing [about 1934] the worst of the materialistic age is over; the day of a better understanding is already beginning to dawn (...) this age of physical realism is only a passing episode in man's life on earth. Modern science has left true religion—the teachings of Jesus as translated in the lives of his believers—untouched. [Paper 195:6.4, page 2076:9]

Again, I would like to insist on the fact that, as believers in Jesus' gospel, we have the big responsibility to spread the glad tidings of the kingdom. We don't have Jesus with us in the flesh, like the apostles had, but we do have his spiritual presence, the Spirit of Truth, to show us the way. And not only that: we have the guidance of our Adjuster and the ministry of many celestial beings who are always willing to give us a

hand whenever we need it. Let's remember these words from the revelators:

... Nineteen hundred years ago, unlearned Galileans surveyed Jesus giving his life as a spiritual contribution to man's inner experience and then went out and turned the whole Roman Empire upside down. [Paper 195:6.9, page 2077:5]

We are not worse than the apostles. We should not underestimate our own power. Each one of us is skilled enough to make a difference in this world with our service and ministry to our fellows. Are we willing to make that change so we get a bit closer to the triumph of the religion of Jesus in this world?

Indeed, new times need new ways:

But religious leaders are making a great mistake when they try to call modern man to spiritual battle with the trumpet blasts of the Middle Ages. Religion must provide itself with new and up-to-date slogans... [Paper 195:6.10, page 2077:6]

We can't go out and preach like the apostles did across the whole Roman Empire and even beyond. We can't repeat the same mistakes made by Christian missionaries, who were sent forth to evangelize with a cross in one hand and a sword in the other. We live in the 21st century, with a highly developed science and technology, and we should see in them many opportunities to the dissemination of Jesus' teachings, thus contributing to the growth of spirituality in our troublesome world.

In the last twenty years, with the big expansion of the Internet, we can obtain information which was very difficult to obtain before. We can get to know other people living far away from us, who would not be known by us otherwise. Let's remember what revelators say about Jesus:

...[Jesus] became a part of the personal experience of almost one thousand human beings before he finally took leave of Urantia. [Paper 189:2.9, page 2024:2]

How many human beings can we reach out today? How much good can we do with our service? How many people will benefit if we put in practice the glad tidings of the kingdom, aside from ourselves?

Do not overlook the value of your spiritual heritage, the river of truth running down through the centuries, even to the barren times of a materialistic and secular age. In all your worthy efforts to rid yourselves of the superstitious creeds of past ages, make sure that you hold fast the eternal truth. But be patient! When the present superstition revolt is over, the truths of Jesus' gospel will persist gloriously to illuminate a new and better way. [Paper 195:9.1, page 2982:6]

Just the same as Jesus, who didn't break totally with the Hebrew tradition and took all the good, true and beautiful of this tradition, we will do well in not breaking totally with our Christian tradition and, from it, to convey higher teachings.

But paganized and socialized Christianity stands in need of new contact with the uncompromised teachings of Jesus; it languishes for lack of a new vision of the Master's life on earth. A new and fuller revelation of the religion of Jesus is destined to conquer an empire of materialistic secularism and to overthrow a world sway of mechanistic naturalism. Urantia is now quivering on the very brink of one of its most

amazing and enthralling epochs of social readjustment, moral quickening, and spiritual enlightenment. [Paper 195:9.2, page 2082:7]

No doubt, this new revelation must be the fifth revelation of epochal significance. And, as believers in the first decades of its dissemination all over the world, we have a decisive role to play in the social readjustment, moral quickening, and spiritual enlightenment. We can't escape this responsibility because we can't claim ignorance.

Religion does need new leaders, spiritual men and women who will dare to depend solely on Jesus and his incomparable teachings. If Christianity persists in neglecting its spiritual mission while it continues to busy itself with social and material problems, the spiritual renaissance must await the coming of these new teachers of Jesus' religion who will be exclusively devoted to the spiritual regeneration of men. And then will these spirit-born souls quickly supply the leadership and inspiration requisite for the social, moral, economic, and political reorganization of the world. [Paper 195:9.4, page 2082:9]

This is a very interesting paragraph, for it suggests that, while Christianity may take the lead of the spiritual growth in the years to come, other leaders, these new teachers of Jesus' religion, will take care of doing this job if the Christian leaders don't succeed in accomplishing their mission. Again, we see that, in the evolution of mankind, there is always a plan B when plan A fails.

And, if we're not these new teachers, then who? Where are they? What is their source, if not the fifth revelation?

The modern age will refuse to accept a religion which is inconsistent with facts and out of harmony with its highest conceptions of truth, beauty, and goodness. The hour is striking for a rediscovery of the true and original foundations of present-day distorted and compromised Christianity—the real life and teachings of Jesus. [Paper 195:9.5, page 2083:1]

Just the teachings of *The Urantia Book* combine Science, Philosophy, and Religion into a harmonious whole, so they can become really attractive to modern men and women who look sincerely for truth. However, we must take into account that not everyone is ready to live the religion of Jesus. This is a too powerful, too demanding challenge to many of them.

...Modern men and women of intelligence evade the religion of Jesus because of their fears of what it will do to them—and with them. And all such fears are well founded. The religion of Jesus does, indeed, dominate and transform its believers, demanding that men dedicate their lives to seeking for a knowledge of the will of the Father in heaven and requiring that the energies of living be consecrated to the unselfish service of the brotherhood of man. [Paper 195:9.6, page 2083:2]

This is just what the fifth revelation has made for us: it has made us to put in practice its teachings by the unselfish service to our fellows:

...Only when man has become sufficiently disillusioned by the sorrowful disappointments attendant upon the foolish and deceptive pursuits of selfishness, and subsequent to the discovery of the barrenness of formalized religion, will he be

disposed to turn wholeheartedly to the gospel of the kingdom, the religion of Jesus of Nazareth. [Paper 195:9.7, page 2083:3]

Sometimes we need to reach the bottom to take impulse and jump to the top. But it's a matter of time that the "benign virus of love"—propagated by the dissemination of the fifth revelation—does its job.

The world needs more firsthand religion. Even Christianity—the best of the religions of the twentieth century— (...) is so largely one which men experience secondhand. (...) What an awakening the world would experience if it could only see Jesus as he really lived on earth and know, firsthand, his life-giving teachings! Descriptive words of things beautiful cannot thrill like the sight thereof, neither can creedal words inspire men's souls like the experience of knowing the presence of God. But expectant faith will ever keep the hope-door of man's soul open for the entrance of the eternal spiritual realities of the divine values of the worlds beyond. [Paper 195:9.8, page 2083:4]

Religion as depicted in *The Urantia Book* is just a firsthand religion, a personal experience between God and us only. Therefore, we should not miss the opportunity to show the others the way we live religion, and thus to allow them to discover God for themselves, so that they are the ones who discover the treasures of the temple, rather than explaining what they are like to them.

Paper 195 ends with a very intriguing section called "The Future," where revelators offer many insights about what the years to come might bring. And there is an idea in which revelators are quite persistent:

...The world needs to see Jesus living again on earth in the experience of spirit-born mortals who effectively reveal the Master to all men... [Paper 195:10.1, page 2084:1]

And, to do that, it's not necessary to go back to the early form of Christianity, not yet distorted with later agreements, before it became the official religion of the Roman Empire. As I said earlier, new times need new ways.

... It is futile to talk about a revival of primitive Christianity; you must go forward from where you find yourselves. Modern culture must become spiritually baptized with a new revelation of Jesus' life... [Paper 195:10.1, page 2084:1]

And what is this new revelation, if not the one contained in the pages of *The Urantia Book*? The life and teachings of Jesus, as they are narrated in it, need no philosophy or theology in the old way, which bond us to the spiritual slavery of the religions of authority.

The beauty and sublimity, the humanity and divinity, the simplicity and uniqueness, of Jesus' life on earth present such a striking and appealing picture of man-saving and God-revealing that the theologians and philosophers of all time should be effectively restrained from daring to form creeds or create theological systems of spiritual bondage out of such a transcendental bestowal of God in the form of man. In Jesus the universe produced a mortal man in whom the spirit of love

At these times, the religion of Jesus—the one explained so eloquently and compellingly in the book, the personal and non-transferrable experience with God—faces the challenge to make its way in a non-friendly environment towards religious thinking.

Anyway, revelators say very clearly that materialism will be eventually defeated by the religion of Jesus.

triumphed over the material handicaps of time and overcame the fact of physical origin. [Paper 195:10.2, page 2084:2]

Here is a paragraph which splendidly depicts the way any true believer in the gospel, a full member of the kingdom of heaven, should act:

In winning souls for the Master, it is not the first mile of compulsion, duty, or convention that will transform man and his world, but rather the second mile of free service and liberty-loving devotion that betokens the Jesusonian reaching forth to grasp his brother in love and sweep him on under spiritual guidance toward the higher and divine goal of mortal existence. Christianity even now willingly goes the first mile, but mankind languishes and stumbles along in moral

darkness because there are so few genuine second-milers—so few professed followers of Jesus who really live and love as he taught his disciples to live and love and serve. [Paper 195:10.5, page 2084:5]

...as believers in the first decades of its dissemination all over the world, we have a decisive role to play in the social readjustment, moral quickening, and spiritual enlightenment. We can't escape this responsibility because we can't claim ignorance.

As committed readers to the spreading of the revelation, we must walk the second mile and serve our fellows with joy, with no second thoughts, no obligation, no self-denial, no fear to be condemned to hell. We must live, love, and serve just like Jesus lived, loved, and served.

Right after that, we can read these lines, which look like an invitation to the believers of the kingdom:

The call to the adventure of building a new and transformed human society by means of the spiritual rebirth of Jesus' brotherhood of the kingdom should thrill all who believe in him as men have not been stirred since the days when they walked about on earth as his companions in the flesh. [Paper 195:10.6, page 2084:6]

Shouldn't we feel moved and embark in this adventure of building a new and transformed society, knowing what we know? And, if we take into consideration these words from the Revelators, Christianity is not the solution but the problem, regarding the building of this new society:

...Christian churches of the twentieth century stand as great, but wholly unconscious, obstacles to the immediate advance of the real gospel—the teachings of Jesus of Nazareth. [Paper 195:10.8, page 2084:8]

How many people have become estranged from religion because they relate religion to the bad practices of those called Jesus' representatives on earth? And yet, the revelators keep insisting on the idea that the Christian church has been the best representative of Jesus' life.

Many earnest persons who would gladly yield loyalty to the Christ of the gospel find it very difficult enthusiastically to support a church which exhibits so little of the spirit of his life and teachings, and which they have been erroneously taught he founded. Jesus did not found the so-called Christian church, but he has, in every manner consistent with his nature, fostered it as the best existent exponent of his lifework on earth. [Paper 195:10.9, page 2085:1]

If the Christian church adopted the religion of Jesus, instead of the religion about Jesus, a spectacular improvement would

happen in the world societies inside its orbit. First, thousands and thousands of young people would join Jesus' cause. That's why I believe it's vital to engage young people in the dissemination of Jesus' teachings. And, of course, we have to be always present these words from the Revelators:

...The true church—the Jesus brotherhood—is invisible, spiritual, and is characterized by unity, not necessarily by uniformity... [Paper 195:10.11, page 2085:3]

We don't have to think in the same way. What we must have is a common goal: to live the teachings of *The Urantia Book* and to shine with our own light so we can offer our light to those living in darkness. We are unique personalities with the common goal to make this world a better place. And we don't need institutionalized churches for that end. No, that stage is already over; it's time to try something new: a dynamic and living brotherhood where there are no ecclesiastic authorities or mediators between the Father and us.

...in this brotherhood of Jesus there is no place for sectarian rivalry, group bitterness, nor assertions of moral superiority and spiritual infallibility. [Paper 195:10.14, page 2085:6]

At the end of Paper 195, the word "hope" appears many times. Our world is isolated and enshrouded in darkness, but it's up to us that this situation doesn't last much longer:

The great hope of Urantia lies in the possibility of a new revelation of Jesus with a new and enlarged presentation of his saving message which would spiritually unite in loving service the numerous families of his present-day professed followers. [Paper 195:10.16, page 2086:2]

Once more, I insist on the idea that we—readers of the Fifth revelation—should answer to this calling. We know this new revelation of Jesus; we have the possibility to recover what Christianity concealed inside its doctrine corps. We need no churches, but we do need to work silently and constantly, like rain slowly soaking the soil.

If it's not us, then who? And, if it's not now, then when?

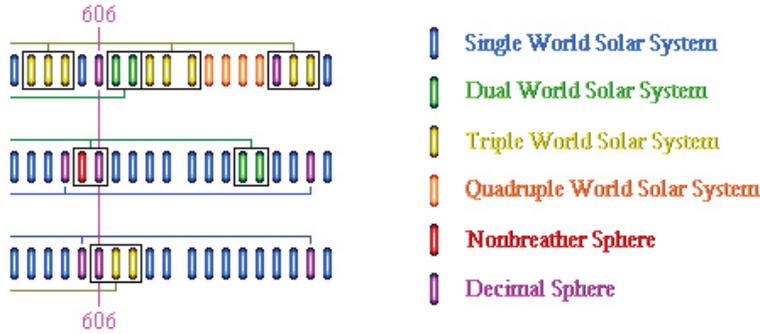
To conclude, I would like to quote the last words of Paper 170, beautiful and thought-provoking words full of hope, talking about the future role of *The Urantia Book* readers in the "rescue" of Jesus' true message:

Mistake not! There is in the teachings of Jesus an eternal nature which will not permit them forever to remain unfruitful in the hearts of thinking men. The kingdom as Jesus conceived it has to a large extent failed on earth; for the time being, an outward church has taken its place; but you should comprehend that this church is only the larval stage of the thwarted spiritual kingdom, which will carry it through this material age and over into a more spiritual dispensation where the Master's teachings may enjoy a fuller opportunity for development. Thus does the so-called Christian church become the cocoon in which the kingdom of Jesus' concept now slumbers. The kingdom of the divine brotherhood is still alive and will eventually and certainly come forth from this long submergence, just as surely as the butterfly eventually emerges as the beautiful unfolding of its less attractive creature of metamorphic development. [Paper 170:5.21, page 1866:4]

Let's make the kingdom happen! ■

Urantia, 606 of Satania

ISRAEL DIX
USA



Numbering the Stars

SAID MACHIVENTA TO ABRAHAM: *“Look now up to the heavens and number the stars if you are able; so numerous shall your seed be.”* [Paper 93:6.3, page 1020:6]

In attempting to do just that, to number the stars, you and I will most certainly be taking a journey over some steep, rocky terrain, number-crunching math, and, out of necessity I’m afraid, plenty of interesting quotes. Lots of them. However, there is the added energy boost in knowing that, staying the course, there is at the end of our trek a beautiful picture, a surprisingly organized structure—the Satania System of worlds. So bear with me up this hill we are about to climb.

We begin with the problem that set me out on this exploration in the first place:

Why does Urantia, a decimal world, end on the peculiar number of six, rather than zero which is a multiple of ten? There must be some explanation for this, and it was a minute hunch that there was an answer that led me first to explore this seemingly unimportant information. The small but nagging question kept returning to mind on occasion, “Ought Urantia to end instead on a zero?” One might get the faint sense that there is an answer to this riddle. But do we have an indication of this, or is it simply a wild chase that dead ends in an attempt to number the stars. Let’s consider some apparent contradictions first, in roughly the order I discovered them, as many contradictions in *The Urantia book* lend themselves to greater understanding if we pursue them.

“On one world in each ten a greater variance in the standard life designs is permitted than on the other (nonexperimental) worlds.” [Paper 36:2.8, page 398.2] This exacting sentence concerns “one world in each ten” and is straight and to the point. But a problem arises because, at least on the surface, it stands somewhat at odds with the following: *“But about one world in ten is designated as a decimal planet and assigned to the special registry of the Life Carriers.”* [Paper 58:0.1, page 664:1] Although the phrase “about one world in ten” indicates that there is some minor variance which can temporarily relieve our shoulders of a decimal world ending



Our blue planet, illustration

on a six, we now have to reconcile these two quotes. Which is it, one planet in each ten or one planet in about ten?

Marvelously placed along the trail is this clue: *“You know that every tenth world is a decimal or experimental planet, but you know nothing of the other variables that punctuate the processional of the evolutionary spheres.”* [Paper 40:5.18, page 447:3] It is confirmed for us here that every tenth world is a decimal sphere, but added to this in reconciliation are “other variables that punctuate the processional.”

Some have mentioned to me that this particular quote does not help us conclude anything about the two divergent decimal statements. I mention it however, because it is the statement that spurred me on in hopes of an answer. Could these processional punctuations allow for exactly “every ten” worlds, and also allow for “about ten” worlds? Can both simultaneously be facts? Could these “other variables” account for a simple difference in wording? We are cautioned here that *“there are differences too numerous to narrate even between the revealed orders of living creatures as between planets of the same group,”* [Paper 40:5.18, page 447:3] but we are, as we will see, given just enough clues to discover something of these variables. Let us suspect for the moment that this difference in wording is as wide in implication as “of” and “about” are concerning Christ and his teachings.

We now need to intentionally follow a path to its dead end, not only to remove it from curiosity, but also from possibility. We must remove those objects that might obstruct our clear stargazing view. When we began, Machiventa challenged us to count the spheres. Fair enough. Starting with inhabited sphere number 6, count up every tenth sphere to number 16, to 26, all the way to 96. You should yield ten decimal spheres. Likewise, do this with planets 106 to 196 to yield another ten. So if we simply count from decimal world 6 all the way up to 606, we will encounter sixty-one decimal worlds, world 596 being number 60, and our world, number 606, being the 61st. Sphere 616 would then, naturally, be the last decimal world, which would give us a count of 62 decimal worlds. Is this correct? It is stated that, *“since life was established on Urantia, the Life Carriers have improved this healing technique as it has been introduced on another Satania world,”* [Paper 65:4.6, page 735.5] so there can only be one decimal world following our own.

Why does Urantia, a decimal world, end on the peculiar number of six, rather than zero which is a multiple of ten?

One might think we have found our journey's end. After all, *"in all Satania there are only sixty-one worlds similar to Urantia, life-modification planets."* [Paper 58:0.1, page 664:1] This statement is peculiar because of its *ambiguity*. On first glance it might read "sixty-one *additional* worlds similar to Urantia" which would support our numerical finding above of sixty-two. But we are reminded by the Life Carriers that *"[Urantia] was to be our six hundred and sixth¹ experience with*

Having encountered a dead end with simple "counting by tens," we can now reach our main attraction along the trail, that clue which will allow us to unravel something of the "variables that punctuate the processional" of inhabited worlds.

the initiation of the Nebadon life patterns in Satania and our sixtieth opportunity to make changes and institute modifications in the basic and standard life designs." [Paper 58:1.1, page 664:2]

We seem to have picked up one too many worlds along the way by simply counting upwards by ten. Since there has only been one additional life modification world since Urantia, simple counting falls short when we consider that *"on this planet we made our sixtieth attempt to modify and, if possible, improve the Satania adaptation of the Nebadon life designs."* [Paper 65:4.6, page 735.5] The aforementioned ambiguous statement will then be better read as "only sixty-one *total* worlds similar to Urantia" in the system. So we can discount this "every ten" method altogether, as it gives us one world too many. It is a dead end that does not lead us to a view of the stars.

Having encountered a dead end with simple "counting by tens," we can now reach our main attraction along the trail, that clue which will allow us to unravel something of the "variables that punctuate the processional" of inhabited worlds.

In a section perfectly titled "Universe Organization" we find a star map. *"Satania is not a uniform physical system, a single astronomic unit or organization. Its 619 inhabited worlds are located in over five hundred different physical systems. Only five have more than two inhabited worlds, and of these only one has four peopled planets, while there are forty-six having two inhabited worlds."* [Paper 32:2.10, page 359:7]

A House of Cards

If simple counting didn't get us to the top of things, this certainly will. This is our last guide post. We are nearing the summit of our journey, a vantage point from where we can map the starry Satania landscape. This star map will be the clue we need to harmonize the still-discrepant *each* ten and

about ten. The worlds are literally about to fall into place. It will also help us discover just why a decimal planet ends on a 6, and further, lead us to clues about a nonbreather world "in close proximity to Urantia," as well as what "close proximity" actually means. But we have some really hard climbing, and *math*, just ahead, so let's push forward. This quote, this equation above, though oddly worded, tells us that there are not in fact 619 solar systems. Some solar systems harbor more than one planet, and we are given a basic breakdown of this fact. So there are 619 worlds in Satania, of which:

- 511 are solitary planets in 511 solar systems. (We will label this category **O**)
- 92 additional planets are in 46 solar systems, two spheres apiece. (We'll call them **XX**)
- 12 inhabited planets are in 4 solar systems of 3 worlds each. (We can call these **YYY**)
- 4 planets are contained in one solar system. (This single group we will label **ZZZZ**)

At this point, we must take into account *"creature-kinship serials."* *"Planets are not only organized vertically into systems, constellations, and so on, but the universe administration also provides for horizontal groupings according to type, series, and other relationships."* [Paper 49:5.29, page 567:9] Let us suppose, hypothetically for now, that each of these four categories of worlds above constitutes creature kinship. All solar systems with planets by their lonesome would be administered as a separate kinship group, while solar systems having two planets apiece would also be organized and administered separately, and so on. These individual kinship groupings would then be *"presided over by long-experienced finalizers."* [Paper 49:5.29, page 567:9] (It makes perfect sense to me that these groupings would be considered as creature kinship serials because two inhabited planets in the same solar system would evolve along drastically different courses than solitary worlds. Once these two worlds discover one another within the same solar system, their courses would certainly alter dramatically. The same is true of three or more interacting worlds.) They are likely constituted as creature kinship worlds because there are "certain points of similarity in a group of worlds," and *"physical relationships among those planetary systems which belong to the same physical circuit, and which closely follow each other in the endless swing around the circle of universes."* [Paper 15:6.16, page 173:6]

Now let's go one step further and say that in each of these kinship groupings, every tenth world is a decimal planet. That is, every tenth planet in the group of 511 (**O**) worlds is a decimal planet, giving us 51 decimal spheres. Simple enough. Now let's do the same for the other groupings. Every tenth planet in the group of 92 (**XX**) spheres yields 9 decimal planets, the tenth planet in the group of 12 planets (**YYY**) is a decimal sphere, and the grouping of 4 worlds in one solar system (**ZZZZ**) has no decimal worlds. (Note here that we are now counting every tenth world as a decimal planet.) To move along quickly, simply subtract the last digit from each number (or divide by ten) to discover how many decimal worlds each category has, as follows:

- 51 out of 511, with one world remaining.
- 9 out of 92, with two extra planets.
- 1 of 12, also with two extra spheres trailing the decimal world.
- 0 of 4 There are no decimal planets here since this category (of four worlds per solar system) hasn't reached ten worlds yet.

¹ A note here about *New Gateways to Creative Living*, by Hornell Hart, Abingdon. Cokesbury Press (1941). According to Matthew Block, *News Gateways* was used as a precedential text for Paper 111, specifically the section entitled "The Inner Life" (see Block's post #45080, dated May 23rd, 2003, entitled "606," in the Ubron.org archive). On page 43 is mentioned "606," a laboratory chemical used in the treatment of Syphilis. A google.com search of books and articles on "six hundred and sixth' experiment" will yield many results for this chemical on the 606th experimental attempt. It is interesting to note that the idea of 606 in connection with an experiment is to be found in a precedential text. It is clear that the idea was derived in some way from these thought patterns, but things deviate from there, as our world is the 60th experiment, not the 606th experiment. We will soon see just how far that deviation extends. Matthew has commented via email that he has not yet found any further precedent concerning 606. Perhaps the card tricks of Harry Houdini as a possible precedent for such complex combinations of numbers? I am doubtful. This reality portrayed in the Papers has no parallel in our written literature.

Added together, (51, 9 and 1) we arrive at exactly 61 decimal worlds, so we are certainly on the right track! This solves for us the problem of 61 decimal worlds out of 619. Numerical counting, as we saw above, revealed a count of 62. Of consequence here, and key to why Urantia ends on a six, are the remaining spheres in each category. I would point out here that in the 511 category (O), world 510 is decimal planet 51, and that *there is one planet remaining*. Make special note of the one remaining planet, as these *remainder spheres*, as I shall henceforth call them, are crucial!

As stated previously, we will postulate here that these four groupings are in fact *kinship serials* and are part of what is meant by the “variables that punctuate the processional of the evolutionary spheres.” Now we are told that *“Satania itself is an unfinished system containing only 619 inhabited worlds. Such planets are numbered serially in accordance with their registration as inhabited worlds.”* [Paper 49:0.3, page 559:3] We have just sorted these kinship serials into separate categories, but we cannot forget their serial procession. To count this processional again from one to 619, after having separated and sorted Satania into kinship groupings, we must, like a deck of cards, shuffle the categories back together.

O¹ O² O³ O⁴ O⁵ O⁶ O⁷ O⁸ O⁹ O¹⁰ O¹¹ O¹²

The above diagram shows a procession of (O) worlds, one per solar system, and the normal arrival of a decimal planet at number ten (which I have italicized and underlined to make it easier to identify). But look! Something happens when we shuffle the categories together again!

O¹ O² O³ O⁴ O⁵ (X⁶ X⁷) O⁸ O⁹ O¹⁰ O¹¹ O¹²

You’ll notice that by shuffling in category XX, both of which are in the same solar system, the decimal world in the first category (O) is *shifted* by two places! Counting all worlds serially, the first (O) decimal world becomes planet number 12, while planets X¹X² are *serially* counted as worlds X⁶ and X⁷! Take a breath. Grasp this concept before moving on.

Before we get into the details of why Urantia ends on a six, and further how this might possibly relate to a nonbreather planet “in close proximity,” we can clear up at least one more puzzle. As shown above, we have discovered concerning decimal worlds that both “*every tenth planet*” and “*about every tenth planet*” can be factual statements. It is simply a matter of whether one counts within a single creature kinship grouping or counts all kinship serials in the aggregate and according to serial life registry.

“606”

Now, on to why our planet, Urantia of Satania, a decimal world, ends on a six instead of a zero. You will recall the “remainder worlds” as being crucial to this story of displacement. In this system of organization, the only way for our world (or any decimal world) to end on a six, or any number other than a multiple of ten, is for the “remainder worlds” of other and separate categories to push us forward six places. For example: if 12 XX planets, in increments of two, fall somewhere in the middle of 100 O planets, world 112 will be a decimal planet in the O category, as well as planet 10 in the XX category (wherever it happens to fall).

It is important to recognize that if the XX worlds reach a multiple of ten, a decimal planet of their own, they then shift any decimal (O) worlds back to zero, so that only remainder worlds (those worlds beyond a multiple of ten) cause displacement in the aggregate of 619 spheres. This displacement takes place among all worlds. ZZZZ, for

instance, arriving somewhere in the middle of the procession, displaces all worlds that follow after it, in all categories, and by four spaces. Thus, after these four worlds, all decimal planets in other categories will be seen to end on the number “4”, world 504, 514, 524, etc.

So we’ve come to the last leg of the hike. If you need to pause to review the journey so far, now would be a good time. There remains one final step to the top. Let’s look at the remainder planets again:

O –510 is a decimal world, and *one remainder* to displace (by one) any planets that follow it.

XX –90 is a decimal planet, having as a sister sphere world number 89 in the same solar system. We will come back to these two planets in a bit because, well, it’s a surprise! After 90, there are *two remainder worlds* in this category, worlds 91 and 92, grouped together in the same solar system.

YYY –10 is a decimal planet, and there are *two remainder planets* that follow it. All three are in the same solar system.

ZZZZ –4 remainder planets are found in the last category, all of which are in the same undoubtedly beautiful solar system teaming with life. It will take two more attempts at 4- world solar systems for the Life Carriers to initiate a decimal planet in such a series of worlds.

It no longer takes much explanation to say that, because Urantia ends on a six, it must be displaced by six remainder worlds in various categories. You might have noticed that, numerically, and given this theory of organization, there are only a few possible combinations of remainder worlds to derive a multiple of six. From this, we are left with only two or three possibilities for which group of creature kinship serials we belong to. (We already know that we do not belong to serial ZZZZ, since, in our solar system, “*only three planets are at present suited to harbor life.*” [Paper 15:6.15, page 173:5]) Let’s look at the possibilities in detail, and for those mathematically inclined (or obsessed), give some rules to test whether there are other combinations available. Here are the rules:

1. There are four categories of worlds as listed above.
2. Every tenth sphere in each category is a decimal world.
3. Urantia must be displaced by, and therefore end on, a six (6).
4. Urantia must also be a decimal planet, whichever category it happens to fall in.
5. We must have exactly 13 worlds following Urantia, worlds 607 to 619.
6. One of these 13 worlds, and only one, must be a decimal world.
7. Obviously, once you use the last remainder world(s) in any group, no more of that group can follow. Other groups must then be used. For example, 511 is the last of the solitary planet solar systems (O). If 511 goes before Urantia, all worlds after 511, including Urantia, must be in the XX, YYY, or ZZZZ categories.
8. If a world or group of worlds does not come before 606, it must either contain or come after Urantia.
9. World 511 can displace by one, the XX category of worlds, always being grouped in twos must displace in

...we have discovered concerning decimal worldsthat both “every tenth planet” and “about every tenth planet” can be factual statements.

increments of two. The **YYY** category of worlds can numerically displace Urantia by 3, 6, 9, or 12 spaces, depending on how many worlds are placed before our world. The **ZZZZ** category of planets displaces by four.

10. None of the solar systems can be divided, i.e. two of the four **ZZ** worlds cannot precede Urantia while its remaining two follow. All worlds in a given solar system must remain together.

...because Urantia ends on a six, it must be displaced by six remainder worlds. In fact, it is displaced by a combination of remainder worlds in various categories.

E-mail me if you find a combination! israel.dix@gmail.com

Two combinations² (though there are three, see image at start of article, page 11) that will shift Urantia by six places are:

1. All twelve **YYY** spheres, plus the **ZZZZ** category, all proceed us. This combination leaves us falling within the **XX** category³. It looks somewhat like this:

$O^{498} O^{499} \underline{O^{500}} (X^{89} X^{90} \text{ (Urantia)}) O^{501} O^{502} O^{503} O^{504}$
 $O^{505} O^{506} (X^{91} X^{92}) O^{507} O^{508} O^{509} \underline{O^{510}} O^{511}$

You will notice that all decimal planets above end on a zero when they are counted within their own categories. I will again place these worlds in order, underlining and italicizing decimal worlds, but count them serially, according to life registry in total.

$O^{602} O^{603} \underline{O^{604}} X^{605} \underline{X^{606}} \text{ (Urantia)} O^{607} O^{608} O^{609} O^{610}$
 $O^{611} O^{612} X^{613} X^{614} O^{615} O^{616} O^{617} \underline{O^{618}} O^{619}$

In this combination of worlds above we are left with a twin world, a sister sphere in our solar system. From this vantage point we cannot determine all of the locations of planets that went before us, or after, but we can get an approximate picture of the last 15 worlds in the Satania system. I place **XX** worlds arbitrarily at 613 and 614, but in this combination they could be shifted up or down a bit. Notice that 613 and 614 shift the last decimal planet, **O** world 510, two positions, serially to world 618. This leaves one remainder world, number 511 in the single world solar systems.

2. The other possibility is that the final two **X⁹¹X⁹²** worlds plus the entire **ZZZZ** category precede Urantia. In this case, we must be decimal world ten in the **YYY** group.⁴ Worlds **Y¹¹** and **Y¹²** directly follow Urantia, world **Y¹⁰**, and therefore do not displace us. Of course, in this scenario, there are two other inhabited planets in our solar system.

$X^{91} X^{92} \underline{O^{500}} (\underline{Y^{10}} \text{ (Urantia)} Y^{11} Y^{12}) O^{501} O^{502} O^{503}$
 $O^{504} O^{505} O^{506} O^{507} O^{508} O^{509} \underline{O^{510}} O^{511}$

Again we can see that all decimal planets end on a zero when they are counted within their own categories. But counting them serially, decimal sphere numbers are displaced, Urantia landing again in its familiar "place in the universe."⁵

$X^{603} X^{604} \underline{O^{605}} \underline{Y^{606}} \text{ (Urantia)} Y^{607} Y^{608} O^{609} O^{610} O^{611}$
 $O^{612} O^{613} O^{614} O^{615} O^{616} O^{617} \underline{O^{618}} O^{619}$

In possibility number two, we find ourselves among not one but two siblings in our solar system. And the Urantia book allows for the possibility when it says that "[i]n your solar system only three planets are at present suited to harbor life." [Paper 15:6.15, page 173:5] You will note again that the last decimal planet is displaced by two, by a different category of worlds, and again ends as world 618. Again the system ends

with one world left over, **O** world 511, as serial world 619. I placed the last two **XX** worlds arbitrarily at positions 603 and 604, only for the sake of showing how they, plus **ZZZZ** somewhere previously, displace Urantia by six. I do not claim to know what their numbers are, though I suspect that successive revelations of God will expand our horizons of the universe around us. I will also point out that, whereas in the first combination (column 2 page 16) world 604 is a decimal planet, in this combination 605, immediately preceding us, is a decimal world. It is ten worlds away (in the **O** category) from world 618 in both possible circumstances.

From the vista we now have, we can see the stars much more clearly. From this stargazing viewpoint, there seem to be *three* (two are presented here) possible answers, three combinations of worlds that displace us by six while maintaining us as a decimal world, with only one decimal planet to follow, and simultaneously obeying all other rules listed above (column 1 page 16). Urantia, 606 of Satania, decimal world 60 in the aggregate, is either:

1. Classified as belonging to those solar systems having *two* planets in them, being world 90 of 92, the 9th decimal planet of group **XX**. We can further postulate the location of those two remainder spheres, worlds **X⁹¹** and **X⁹²**. They come *after* Urantia, and displace the last decimal planet by two spaces. Therefore, world 618, *not* 616 as one might generally assume, is the last decimal planet in the system of Satania, and world 619 is our one odd (**O**) remainder.
2. Classified as of the *triple-world* solar systems, there being in the System of Satania currently only four of them, we being the first decimal world of such a category, decimal world 10 of 12. Again world 618, *not* 616, is a decimal planet, with one remainder.

Pause here a moment to consider all of this before we continue. It is a huge view to take in from the mountaintop. Let's look at both combinations side by side:

² I must say here that the jury is still out. I cannot be sure I have tried all combinations. I am fairly certain I have found all combinations possible and I believe that of the three (though only two are explained here), one combination is more likely than the other. Yet in all three cases (see the image two at bottom) they:

1. displace Urantia by six places,
2. while simultaneously maintaining that Urantia is a decimal planet, and;
3. allow that such a Urantia experiment is the 60th of 61 in the procession.

If anyone can propose a possible combination, please inform me.

³ We must belong to the **XX** category in this case, since, if we belonged to the **O** category, we would of course have to be a decimal planet. This would either cause two decimal worlds to follow us (breaking rule #6), or, being world 510, we would not have 13 worlds to follow us (breaking rule #5).

⁴ This is so because, if **Y¹⁰Y¹¹Y¹²** follows Urantia, and since all three worlds are in the same solar system, they would all have to go after Urantia. This creates a number of problems. First, it would leave nine worlds (3x3) in front of us, displacing us by the odd number of nine. Recall that we still have **X⁹¹X⁹²** and **ZZZZ** before Urantia displacing us by six places. Adding these 9 remainder worlds (with three after us) displaces us by 15 (in reality 5) worlds (breaking rule #3). Additionally, we would then have to be the last decimal planet **O**, followed only by one other world, number 511 (breaking rule #5).

⁵ I quote those words above as an aside, the name "Urantia" itself means "Place in the universe" or "Place in the heavens" in Latin. I have Chris Halvorson to thank for this beautiful piece of information.

1. O⁶⁰² O⁶⁰³ O⁶⁰⁴ X⁶⁰⁵ X⁶⁰⁶(Urantia) O⁶⁰⁷ O⁶⁰⁸ O⁶⁰⁹ O⁶¹⁰
O⁶¹¹ O⁶¹² X⁶¹³ X⁶¹⁴ O⁶¹⁵ O⁶¹⁶ O⁶¹⁷ O⁶¹⁸ O⁶¹⁹
2. X⁶⁰³ X⁶⁰⁴ O⁶⁰⁵ Y⁶⁰⁶(Urantia) Y⁶⁰⁷ Y⁶⁰⁸ O⁶⁰⁹ O⁶¹⁰ O⁶¹¹
O⁶¹² O⁶¹³ O⁶¹⁴ O⁶¹⁵ O⁶¹⁶ O⁶¹⁷ O⁶¹⁸ O⁶¹⁹

I will point out, again, that it is not possible to know for certain if world 604 (in the first case) or 605 (in the second case) is a decimal (O) world since other categories (perhaps ZZZZ) could be shuffled coincidentally right before us. I simply place it in this order for simplicity, and to show the dramatic displacement that this shuffling method of organization causes. The odds are in favor of this arrangement in any case, that ZZZZ is *not* right in front of us.

Additionally, it cannot be determined exactly *where* (XX) worlds 613 and 614 are placed (in combination 1). It is only required that they fall somewhere after 606 and before 619. Hypothetically, world 616 *could* be the last decimal planet if the X⁹¹X⁹² group lands on 617 and 618, but the odds, again, are against it. I have placed both worlds arbitrarily at points 613 and 614.

Three mysteries have now been solved:

1. Urantia ends on a six because it is displaced by a processional of other world categories' worlds. Until this summit was reached, it had been simple assumption on our parts that decimal registry is counted in the same manner as the aggregate—serially according to life registry. The reality is, in total, worlds are numbered according to life registry, yet are numbered decimally according to creature kinship—categorically. *This differential method of numbering the worlds is why Urantia, as a decimal planet, ends on a six.*
2. “About every tenth” and “exactly every tenth” concerning decimal worlds are both factual statements.
3. This is a numerical substantiation in *The Urantia Book* that there is in fact life elsewhere in our solar system! At the top of the mountain, we are left to speculate the possibilities.

Nonbreathers

We are told that we “*would be more than interested in the planetary conduct of this type of mortal because such a race of [nonbreather] beings inhabits a sphere in close proximity to Urantia.*” [Paper 49:3.6, page 564:2] I am constantly encountering Urantia book readers asking this question of just how close is “close proximity.”

Recall that “*In your solar system only three planets are at present suited to harbor life.*” [Paper 15:6.15, page 173:5] All three worlds cannot harbor life if the first organizational structure is correct, or else Urantia belongs to group YYY. One planet remains unused for habitation in the first case; all three worlds are inhabited in the second case. For clarification, planets are defined as “*larger aggregations of matter which follow an orbit around a sun or some other space body; they range in size from planetesimals to enormous gaseous, liquid, or solid spheres.*” [Paper 15:6.14, page 173:4] Thus, moons can harbor life as well as what we define as a traditional “planet.” We will come back to these nonbreathers after discussing some problems with the wording of that nonbreather statement.

Ambiguity

Now the book states that “[t]he laws of revelation hamper us greatly by their proscription of the impartation of unearned or

premature knowledge.” [Paper 101:4.1, page 1109:2] Speculative as it is, there is a possible, and definitely interesting, means of circumventing this limitation.⁶

There are several statements in *The Urantia Book* that are so worded as to lend themselves to more than one meaning. Concerning science, this allows for the interpretation of a statement both previous to, and after the fact of, a given scientific discovery. In other words, a soon to be discovered fact can be stated, while simultaneously presenting that which is *thought* to be fact at present.

As an example, though unrelated to our search for the stars, consider the moon and Mercury. At the time of the writing of the Urantia papers, it was readily believed in the scientific community that Mercury, like the moon, always faced the same side toward the sun, like the moon does with Earth. Because of better data, we know that to be false today; that its rotation has been slowed down to that point where its day and its year are nearly identical, having an oscillatory year/day ratio. The sun’s gravitational pull will eventually bring it into a more stable situation like the moon. But the statement can be read in two ways:

“Such gravitational influences also contribute to the stabilization of planetary orbits while acting as a brake on the rate of planetary-axial revolution, causing a planet to revolve ever slower until axial revolution ceases, leaving one hemisphere of the planet always turned toward the sun or larger body, as is illustrated by the planet Mercury and by the moon, which always turns the same face toward Urantia.” [Paper 57:6.2, page 657:5]

The reality is, in total, worlds are numbered according to life registry, yet are numbered decimally according to creature kinship—categorically. This differential method of numbering the worlds is why Urantia, as a decimal planet, ends on a six.

Previous to better facts, the quote was able to be read according to our inaccurate science, that it always faced the same side to the sun, *just* like the moon. But “as is illustrated by the planet Mercury” is also an example of, and can be interpreted as, “acting as a brake on the rate of planetary-axial revolution, causing a planet to revolve ever slower.” The ambiguity is caused by the lack of a comma after “Mercury,” with the addition of a comma after “moon” which, while neither is necessary, would create more clarity.

I am of the opinion that such statements as this one are psychologically interpreted differently, leaning to one interpretation or the other, depending upon whether the reader encounters the statement before or after the scientific discovery is made. Thus this would require that a revelation, in an attempt to abide by, while simultaneously circumventing its revelatory mandate, purposely made such a dubious statement.

But we come back to our topic of numbering the stars. Another example of the limitation placed upon the revelators

⁶ It has been noted by not a mere few that *The Urantia Book* is often quite ambiguous in its wording. While I entirely agree with this assessment, I cannot limit this alone to the fact that *The Urantia Book* draws heavily on other works to give basic overviews of various subjects, for the sake of their coordination. I can also not relegate its often vague writing style to “sloppy” use of precedential text, as has been suggested by some critics of the book. There are other possibilities. I have noted that several of these ambiguous statements happen to take place in just those places where 1934 science was inaccurate to the reality of the cosmos. Such ambiguity intriguingly yields interpretations applicable to both pre- and post-discovery of actual scientific facts. It was the seeming intentional use of ambiguity that caused me to explore the possibility here. And look what can be found behind such ambiguity!

as to how much can be said previous to an important discovery is encountered in the following: *"You would be more than interested in the planetary conduct of this type of mortal because such a race of [nonbreather] beings inhabits a sphere in close proximity to Urantia."*

There are several statements in The Urantia Book that are so worded as to lend themselves to more than one meaning. Concerning science, this allows for the interpretation of a statement both previous to, and after the fact of, a given scientific discovery.

[Paper 49:3.6, page 564:2] This is not a statement of ambiguity, but one of vagueness. I bring it up first to point out that this is likely a sister world, an inhabited planet within our solar system. The numerical juggling we've been doing above has given us the possibility of reinterpreting just what close proximity actually means. It is vague concerning distance, because it is a statement made previous to the discovery of alien life in our solar system. And second, I mention it to introduce one other statement, one which has an ambiguous quality (exactly like the Moon Mercury statement) that lends more credence to other inhabited spheres in Monmotia, our solar system. This particular

statement is rarely read to indicate life elsewhere in the solar system, but, having discovered the above numerical circumstances, it suddenly came to mind, for me anyway, as having a dual, ambiguous meaning. Let's have a look:

"But as this era opens, Urantia is in every way evolving toward a state favorable for the support of the initial forms of marine life. Slowly but surely physical developments on earth and in adjacent space regions are preparing the stage for the later attempts to establish such life forms as we had decided would be best adapted to the unfolding physical environment--both terrestrial and spatial." [Paper 58:1.5, page 664:6] One might commonly read "adjacent space regions" as meaning adjacent to Urantia, or just outside our atmosphere, and that conditions in space were ripe for Urantia life. And this would not be amiss since it is clarified later that *"these energy conditions of space are germane to the essential environment of life establishment, but they are not effective in the subsequent modification of the inheritance factors of the germ plasm as are some of the longer rays of radiant energy."* [Paper 58:3.4, page 667:3] We assume they refer to Urantia alone.

A factor that is misleading in its interpretation is the context in which the statement is placed. The statement previous to the ambiguous quote above is concerned with "initial forms of marine life" which naturally focuses ones attention on the oceans of Urantia.

What is ambiguous about it is the fact that "earth and adjacent space regions" is enough to convey that life is being initiated solely on Urantia. That is all that is needed, but for some interesting reason the words "both terrestrial and spatial" is added. This statement can refer directly back to "adjacent space regions" around Urantia. But it can also be referring to a planned implantation of life "in close proximity" to Urantia. Test the statement for yourself, by reading it several times, removing one or the other clause. Also, read it with both clauses, and without both clauses. Then read it with "both terrestrial and spatial" as referring once to "on earth and adjacent space regions" and once to "such life forms as we had decided would be best adapted to the unfolding physical environment." It was the discovery of the organization of the Satania System as stated above that caused me to later read that statement in its second meaning. And this led me to the conclusion of pre- and post-interpretive ambiguity as a possibility of circumventing while maintaining revelatory limitations.⁷

So we now find ourselves with a statement that speaks both of regions in space that concern life implantation on Urantia, and also a statement concerning both life implantation on Urantia and elsewhere in our space region. "Both terrestrial and spatial" can refer then to "such life forms." As it concerns such a monumental scientific discovery, a limitation was placed on what could be said, which constrained it to cater to the era of pre-discovery of otherworldly life.

I would point out our first ambiguous quote concerning sixty-one decimal worlds vs. sixty-two (see page 12). In addition, we have the oddly worded "star map" (page 12) of how many worlds were contained within each solar system, which prevents the significance of universe organization from becoming immediately apparent. This, in combination with the Moon-Mercury ambiguity, the ambiguity of "adjacent space regions," and the initial contradiction of "one in each ten" and "one in about ten," caught my eye and led me to this entire theory of Satania's organization, as well as the possibility of revelatory wording as the cause for such ambiguous statements. There are enough gaps in what is said to prevent instant recognition of this beautiful pattern of the spheres, this "universe organization."⁸

Options are Good

Now having discussed life implantation in "adjacent space regions" in "close proximity to Urantia," as well as numerical-organizational evidence of having a sister nonbreather sphere, we can move on to a fascinating pattern within this organizational vista. The question still remains: Which of the two combinations of worlds do we belong to? Do we have a sister nonbreather world in our solar system, or two worlds, one of which is a nonbreather sphere, the other unknown as to type?

Consider these two sequential and complimentary statements: *"Of the electric groupings of mortal life, almost twenty-three per cent belong to class number four, the Urantia type of existence. These types are distributed as follows: number 1, one per cent; number 2, two per cent; number 3, five per cent; number 4, twenty-three per cent; number 5, twenty-seven per cent; number 6, twenty-four per cent; number 7, eight per cent; number 8, five per cent; number 9, three per cent; number 10, two per cent—in whole percentages."* [Paper 49:2.23, page 562:7]

The first sentence gives a figure of "almost twenty-three per cent," of which Urantia belongs to. The second statement however, gives us these same figures "in whole percentages." Here we have yet another seemingly contradictory finding, and within the same paragraph no less! Something is going on here.

With a little bit of thought we can determine that the first percentage is *actual*; it is the current ratio of planets with a class four atmosphere. Every new world that is added to the life registry will again change this actual percentage slightly. The second sentence on the other hand concerns a projection, a plan, something I have since termed the

⁷ I must note here the opinion I hold that some ambiguities in *The Urantia Book* are simply ambiguities.

⁸ It should be mentioned here that I only realized *after the fact* that the "star map" quote (page 12) is stated in the section entitled "Universe Organization." Once I realized this, I came to understand that the entire system of organization was embedded within the references of over 10 passages across as many papers. I have since found twice as many statements that hinge upon these statements, further supporting this organizational pattern of the Satania System.

Satania Life Template. It is a projected plan containing all final ratios, relationships, and organizations, as they will be when Satania definitely reaches 1000 worlds, a completed system. The only way for whole percentages to be reached would be to have some final value of proportions. Thus, in the final counting, there will be exactly 23% of 1000 worlds (230 worlds) with a class four atmosphere in the completed Satania system. See image below, where the red outline shows the current Satania System.

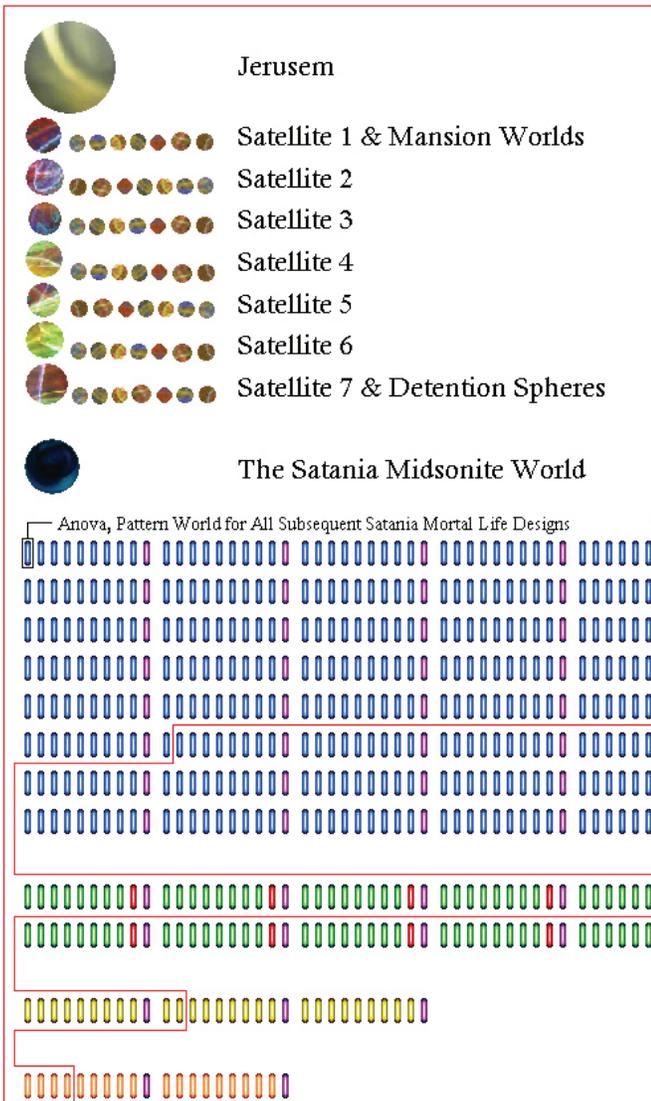
The importance in pointing this out is that, having a template of this sort, the Life Carriers can find suitable worlds, or combinations of worlds, to bestow life upon. And it shouldn't be so hard to do if we consider the vast number of worlds and solar systems they have, and will have, to choose from. In the System of Satania, and as of the year 1934, "[t]here are thirty-six uninhabited planets nearing the life-endowment stage, and several are now being made ready for the Life Carriers. There are nearly two hundred spheres which are evolving so as to be ready for life implantation within the next few million years." [Paper 49:0.3, page 559:3] In such a fruitful universe, it is easy to conceive that four inhabitable planets and other combinations could regularly, at least in the later and more stable half of the System, be found in which to prosecute their plans for living beings.

I will remind you that we are still exploring the vista, that question of which combination of worlds we belong

to, option one or two. This template for life establishment implies an interesting possibility. If we are to extend these worlds to the finished Satania Life Template, we will discover that there is only one possible combination of worlds that reaches one thousand worlds, organized according to four separate creature kinship serials, as whole percentages. I propose the following for the finished Satania System of 1000 worlds:

1. Creature kinship serial one (O worlds, containing only one inhabited planet per solar system), will consist of 850 worlds. This will yield 85 decimal worlds.
2. Creature kinship group number two (XX worlds, containing two planets of mortal life per solar system), will consist of 200 worlds. This will yield 20 decimal planets.
3. Creature kinship three (consisting of worlds YYY, three planets per solar system), will, in the finished Satania system, amount to 30 worlds, thus containing 3 experimental spheres.
4. Creature kinship serial four (ZZZZ, four inhabited planets per solar system) will consist of 20 worlds. This group of planets will eventually have two decimal worlds.

Which of the two combinations of worlds do we belong to? Do we have a sister nonbreather world in our solar system, or two worlds, one of which is a nonbreather sphere, the other unknown as to type?



The Satania Life Template

Current Status of Satania

The System is just slightly more than half way complete in the aggregate, as well as among the four categories, diminishing slightly among plural-world solar systems. The template at least gives numerical values that approximate the proportions that prevail now in the unfinished System. Kinship serials three and four are numerically weak in that regard likely because it requires an aged System to regularly produce so many inhabitable worlds in a single solar system.

Orvonton being older than Nebadon, it is much more stable, contains less wandering space bodies, and can therefore have higher levels of Nonbreathers. Satania, being younger than Nebadon, would likewise contain fewer possibilities for Nonbreather worlds...

This numerical formula, though tentative, seems the most likely for the finished Satania System. There could just as likely be a finished product of three **ZZZZ** solar systems instead of five, with the 8 remaining worlds being picked up by various combinations of the other categories, but the reason this particular combination is so appealing however is that, both in the aggregate, as well as in each category, 10% of all worlds are experimental. So I will hold to this as the primary grouping of worlds in the *Satania Life Template*. See image on previous page (17).

Now you will notice that in the **XX** category of worlds, having two planets per solar system, there are just nine decimal worlds out of 92, with an intended total in the finished Satania System as 20. The whole percentage of dual-solar system experimental worlds is two percent.

Curiously *"in all Satania there are only nine such worlds [of nonbreathers]."* [Paper 49:3.1, page 563:4] Is it coincidental that the number of experimental worlds in the **XX** serial is the same as the number of Nonbreather worlds in all Satania? *The Urantia Book* does not give us a definite percentage for Satania's intended amount of Nonbreather worlds, but it does narrow in on a percentage. I speculate that this, like the ambiguity discussed previously (see page 15), is an attempt at being vague, so as not to make the surety of this System Template so sealed in stone. It leaves room for speculation and possibilities. We are reminded that *"[s]uch conceptual expansion would hardly be desirable as it would deprive the thinking mortals of the next thousand years of that stimulus to creative speculation which these partially revealed concepts supply. It is best that man not have an overrevelation; it stifles imagination."* [Paper 30:0.2, page 330:2]

Though we have no direct percentage for nonbreathers, we are told that *"[o]f the Orvonton inhabited worlds this type amounts to less than seven per cent. In Nebadon this percentage is less than three. In all Satania there are only nine such worlds."* [Paper 49:3.1, page 563:4] A younger section of space naturally *"still abounds in meteoric space bodies; and worlds without a protective friction atmosphere are subject to incessant bombardment by these wanderers."* [Paper 49:3.2, page 563:5] Orvonton being older than Nebadon, it is much more stable, contains less wandering space bodies, and can therefore have higher levels of nonbreathers. Satania, being younger than Nebadon, would likewise contain fewer possibilities for Nonbreather worlds, hence a percentage slightly lower than all of Nebadon. And these decreasing percentages do roughly correspond with the age of universes, as well as their stability.

Again, are we one of two, or one of three, inhabited planets in the solar system? It is good to speculate, and the circumstances of where we fall in the scheme of things, and given the information we have, there are simply two possibilities. Nothing is definitely revealed about alien life, excepting that there is life elsewhere orbiting the sun.

Though we cannot be certain, I predict here that every decimal world which occurs in the **XX** category has as a sister sphere a nonbreather world: nine decimal spheres each with a Nonbreather world sharing its solar orbit. I also predict that the *Satania Life Template* has as a projected finished plan of 2% Nonbreather worlds.

Because of this harmony between matching percentiles, I personally exclude a third world of inhabited life in the solar system, and thus haven't discussed it in this paper.

Provision for the Future

"All inhabited worlds are basically grouped for celestial administration into the local systems, and each of these local systems is limited to about one thousand evolutionary worlds. This limitation is by the decree of the Ancients of Days, and it pertains to actual evolutionary planets whereon mortals of survival status are living. Neither worlds finally settled in light and life nor planets in the prehuman stage of life development are reckoned in this group." [Paper 49:0.2, page 559:2] emphasis added Again we see the word "about" one thousand worlds. They are no doubt taking into account worlds long settled in light and life, as well as life not yet of will dignity.

I suspect that, when the Satania System is completed, a new Life Template will be extended over the current projection of worlds. In that future age, as worlds settle in light and life, the possibility of establishing new forms of life will be permitted. In such a late age, the regions of space will be more settled. They will contain less debris that could harm non-atmospheric worlds. The possibility of increasing the percentage of Nonbreather worlds in this future age is likely, and this is supported by the fact that this percentage is in fact higher in older areas of the universe.

There are several other and substantial facts that cause me to suspect that the Satania Life Template will alter after the achievement of one thousand worlds. We are told concerning planets long settled in light and life that *"all ascenders are destined, before attaining the minor sector, to receive some sort of transient assignment on a planet passing through the earlier stages of evolution."* [Paper 53:3.11, page 625:10]

The production of more nonbreathers in the System will also provide more son and spirit-fusion candidates. *"Finaliters acquire a marvelous and far-flung experience of transient service in all seven segments of the grand universe, but they do not ordinarily acquire that intimate knowledge of any one universe which even now characterizes the Spirit-fused veterans of the Nebadon Corps of Completion."* [Paper 40:10.6, page 453:1] Such longtime citizens of the local- and superuniverses inevitably creates a wisdom essential to the achievement of light and life on those respective levels.

As Systems become increasingly established in light and life, the amount of young worlds whereby Adjusters can gain preliminary experience in indwelling mortal minds decreases substantially. With the addition of Nonbreather worlds to the *Satania Template*, *"Adjusters gain valuable indwelling experience on planets of the loan order."* [Paper 110:7.3, page 1212:4]

There is a fourth provision for the future. Suppose the third inhabitable world in our solar system is not now inhabited. Suppose that at some future date, Urantia and this Nonbreather world, working together, we should be given the opportunity to help in the ministry of a new and younger sister sphere. I believe this is the case, and it is another reason why I believe that only two of three possible worlds

are inhabited. The experiential knowledge and training in ministry provided us would be extraordinary!

Possibilities to Explore

The “*Satania Life Template*” deals with exacting percentiles, and having such a template allows the Life Carriers to group worlds together base on these percentages. I will point out here, briefly, that several other near- and exact-percentages are given in relation to the types of mortals inhabiting the spheres in those sections entitled “Planetary Physical Types”, “Worlds of the Nonbreathers” and “The Planetary Series of Mortals.” I find myself every now and then attempting to find corresponding percentages in the above shuffling of O, X, Y and Z categories with these three sections, in hopes that it might lead to further understanding of Satania’s organizational structure.

Like the hunch that spawned this study, I have a few hunches remaining regarding the System of Satania. Again, email me if you have suggestions.

Reverse Engineering

What we have done here, this climb to the top of the mountain, is called reverse engineering. Instead of designing a system and breaking it apart into various vague quotes, we have taken these various fragmented quotes and utilized them to flesh out some sort of possible picture of the Satania System. *The Urantia Book* mentions a facet here, another facet there, and these few bits and pieces just happen to be enough to grasp, in part, an organized structure. Satania appears then to be a *real* object. It has definite dimensions, structures and patterns, and we have been given just enough conclusions to discover something of the “variables that punctuate the processional of the evolutionary spheres.” It is as if, in describing various other aspects of a reality, that a fleeting glimpse of one aspect of a real structure is portrayed, and that, putting them together again, we can grasp something of what that whole structure might look like. Reverse engineered from the few images we can grasp from the amazing, albeit highly limited, view from the mountain top.

Yet why not just tell us outright? Why tell us through various limited facets. And for that matter, why leave just enough clues to tell us at all? Why was I able to derive these conclusions from the information?

To answer the last question first, we must realize that *The Urantia Book* claims to be a revelation designed to enhance our cosmic orientation. In fact, “*man’s terrestrial orientation, his cosmic insight, and his spiritual directionization are all enhanced by a better comprehension of universe realities and their techniques of interassociation, integration, and unification.*” [Paper 106:0.1, page 1162:1] “*The real purpose of all universe education is to effect the better co-ordination of the isolated child of the worlds with the larger realities of his expanding experience.*” [Paper 2:7.12, page 43:5] Considering that “*in more recent times a divisional headquarters of the archangels has been maintained on Urantia,*” and “*that many ascendant activities of the Brilliant Evening Stars are directed from the capital of a local system, Satania,*” [Paper 37:3.3, page 408:6] it appears that Urantia, the bestowal world of Christ Michael, is destined to take on more responsibilities of universe affairs. And the revelators speculate concerning worlds whereon the Sons of God have bestowed themselves, “*that on such worlds practically all Adjusters indwelling intelligent men and women of survival capacity belong to the advanced or to the supreme type.*” [Paper 109:3.6, page 1198:1]

Incredibly, it is only in the era of the Trinity Teacher Sons that “[t]he revelation of truth is now extended to the

central universe and to Paradise.” [Paper 52:7.3, page 598:6] Yet we, on this unenlightened and backward world still tainted with the consequences of sin and rebellion, are given such revelation. The fact that within the pages of *The Urantia Book*, a numerical formula for understanding the worlds of Satania exists, is significant to our (Urantia’s) future responsibility, “*locally known as ‘the world of the cross.’*” [Paper 20:6.6, page 229:5]

It should be noted, “*the civilization of Urantia is the joint product of the Urantia mortals and the Urantia midwayers, and this is true despite the present differential between the two levels of culture, a differential which will not be compensated prior to the ages of light and life.*”

[Paper 77:9.8, page 866:7] It seems conclusive that a knowledge of the Satania system allows for a better cosmic orientation, as well as the future possibility of open participation with that system. This knowledge is intended then to begin bridging the differential gap between our world and our system of worlds. *The Urantia Book* is a real attempt at the harmonization of these divergent and differential cultures.

As our world matures, the transfer of experiential sovereignty from top to bottom is certain to occur. We are told that the “*mind which can effect a partial abridgment of time and space, by this very act proves itself possessed of the seeds of wisdom which can effectively serve in lieu of the transcended barrier of restraint.*” [Paper 118:8.8, page 1302:5] We are given some glimpse of Satania’s organization because we are simultaneously given those revelatory statements that foster the morality—and responsibility—restraints that can handle such a liberation of concept.

And this brings us to why the revelators *didn’t* simply tell us directly of this organized structure. Something of it has to do with this knowledge and experiential participation being *earned*. We have to explore, study, and experientially attain these levels of understanding in universe participation. We have not, as yet, discovered life on any other planet in our solar system.

At the time of this publication, mankind is increasing its efforts at probing the worlds and moons of our solar system, especially of late, Saturn’s moons. Having discovered these facets of Satania’s organization in *The Urantia Book*, this author is simply waiting for that hour of discovery, fully confident that it will sometime come. Some in the Urantia community have an eye to Ganymede, moon of Jupiter for our sister sphere, while others are eyeing Callisto. Still others, especially Arthur C. Clark fans, are holding out for life on Iapetus. Opinions differ. I’m placing my bets on either Ceres, or a planet outside the Kuiper belt, though speculating with a bit of irony for a moon of Uranus. Think of it: Urantians and Uranians!

One further prospect is the moon of Titan, descendants of the Gods. True, this planet has an atmosphere, but I often wonder whether nonbreathers might exist there. It is not required that such beings breathe the atmosphere, and such an atmosphere would provide protection from the swarms of meteoroids that swarm the solar system. Recent photos show, from the moon’s upper atmosphere, numerous chemical lakes at the polar regions. Time will tell.

As for Abraham’s ability to count, if his posterity was destined to be as numerous as the stars, like Melchizedek promised, then perhaps our own posterity is destined to be as wisely organized as is the system of Satania. ■

As our world matures, the transfer of experiential sovereignty from top to bottom is certain to occur.



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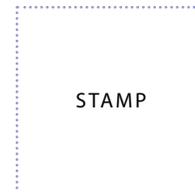
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